BACK TO PRABHUPĀDA

The Magazine of the Real Hare Kṛṣṇa Movement

Issue 86, 2026

"Defeating Tyranny in the Realm of Thought"

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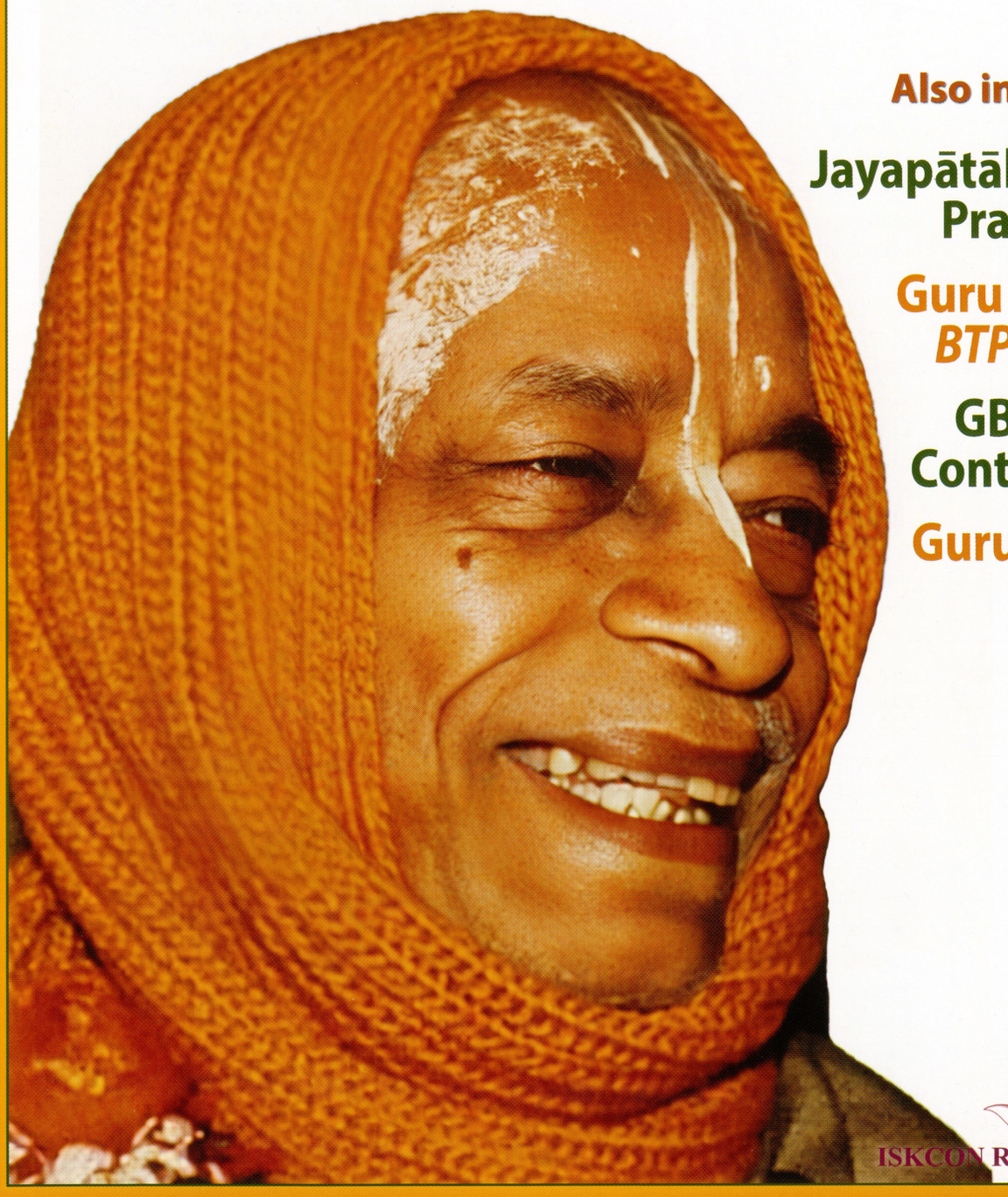
ISKCON's Constitutional Crisis



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Guru Confirms *BTP's* Exposé

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Guru Equality Proven!

IRM

ISKCON Revival Movement

BACK TO PRABHUPĀDA

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Founded under the inspiration of **His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda**, Founder-*Ācārya*, International Society for Krishna Consciousness (ISKCON)

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Mass Guru Disqualification

Welcome to Issue 86 of *Back To Prabhupāda (BTP)*.

1) Lord Caitanya Mahāprabhu stated:

"A devotee's behavior establishes the true purpose of religious principles. [...] The solid truth of religious principles is hidden in the heart of an unadulterated self-realized person."

(*Cc., Madhya-līlā*, 17.185-86. All emphases above and in the rest of this issue added.)

GBC voted-in guru **HH Śivarāma Swami ("SRS")** refers to the above statements and argues –

"Now in the case of this Vaiṣṇavī dīkṣā *guru controversy, Śrīla Prabhupāda is the 'devotee', or more clearly the unadulterated self-realized person. So let's see what is Śrīla Prabhupāda's behavior."*

(SRS, "On Vaiṣṇavī *Dīkṣā* Gurus - Part 2", 9/1/26. All SRS statements below are from this lecture)

– and thus concludes:

"And when it came to selecting dīkṣā *gurus, Prabhupāda selected men. He did not select Vaiṣṇavīs as a guru. [...] Prabhupāda is always correct. How will he then say what the decision is? He has said it by his actions. He didn't make Vaiṣṇavī* dīkṣā *gurus. [...] And if Prabhupāda didn't do it, we should not do it. There should be no Vaiṣṇavī* dīkṣā *gurus in ISKCON."*

Thus, SRS's argument is the principle that:

If Śrīla Prabhupāda did not make the gurus then they are automatically unauthorised.

Call it the "making" principle. SRS applies this principle to Vaisnavi *dikṣā* gurus ("VDG"), but applying this same principle more fundamentally will lead us to a momentous conclusion, as we shall show.

2) SRS claims above that men were "selected" by Śrīla Prabhupāda as *dikṣā* gurus. However, it is a historical fact that the only "selection" on record is that of 11 *ṛtviks* on July 9th, 1977, rather than any *dikṣā* gurus. For, as we have noted before, even the GBC no longer accepts the "appointment" theory, that Śrīla Prabhupāda appointed or selected 11 *dikṣā* gurus. Indeed, SRS himself has to accept this, because in the above lecture, he also quotes the statements of now deceased GBC guru **HH Tamāla Kṛṣṇa Goswami ("TKG")** as authoritative (please see next article). Thus, SRS has to also accept the following statements of TKG as being true:

"Prabhupāda never appointed any gurus. He didn't appoint eleven gurus. He appointed eleven ṛtviks."

(TKG, Topanga Canyon, 3/12/1980)

So if we apply SRS's "making" principle, we can repeat his principle as he has stated it above, and we can conclude:

"He didn't make any dīkṣā *gurus. And if Prabhupāda didn't do it, we should not do it. There should be no* dīkṣā *gurus in ISKCON."*

Thus, no successor *dikṣā* gurus are authorised!

3) Even if we assume that SRS is correct in his *dikṣā* guru selection assertion, that Śrīla Prabhupāda supposedly appointed 11 *dīkṣā* gurus rather than 11 *ṛtviks*, SRS's "making" principle still applies as follows:

"He didn't make any other dīkṣā *gurus. And if Prabhupāda didn't do it, we should not do it. There should be no other* dīkṣā *gurus in ISKCON."*

Thus, SRS himself, and every other GBC guru in ISKCON, other than the 11 supposedly selected by Śrīla Prabhupāda, are still unauthorised. Hence, in trying to disqualify VDGs, SRS has also, *at the very least*, disqualified every GBC guru other than "11" men supposedly selected by Śrīla Prabhupāda.

4) We have also documented that the GBC supports SRS being able to write a commentary on the most advanced spiritual subject of intimate Rādhā-Kṛṣṇa *līlā*, which is so elevated that it is only suitable for liberated souls (please see *BTP* 80, "GBC's Support of Sahajiyāism Exposed"). Given that they support SRS's explanation of such lofty subject matter, they cannot object to his explaining just a few sentences from the *Caitanya-caritāmṛta*, and how they mean the "making" principle. And applying this principle, the GBC must accept that Lord Caitanya teaches that Śrīla Prabhupāda's behaviour – in not appointing any *dikṣā* gurus and only appointing *ṛtviks* – means Śrīla Prabhupāda has therefore established that we should not make any *dikṣā* gurus, and thus Śrīla Prabhupāda will *remain* the *dikṣā* guru of ISKCON.

Thank you and Hare Kṛṣṇa.

In Śrīla Prabhupāda's service,

Krishnakant

IRM Mission Statement

Since the physical departure of His Divine Grace A. C. Bhaktivedanta Swami Śrīla Prabhupāda from our material vision on November 14, 1977, the International Society for Kṛṣṇa Consciousness (ISKCON), the great movement that he single-handedly founded in 1966, and which is the only hope for humanity, has undergone a massive deterioration in its spiritual purity. This has been due to various deviations from the instructions and standards given by Śrīla Prabhupāda, the chief of which being his displacement as the sole *dikṣā* guru for ISKCON. The ISKCON Revival Movement (IRM) seeks to restore ISKCON to its former glory, purity and philosophical chastity through the re-institution of all the instructions and standards that Śrīla Prabhupāda gave, beginning with his role as the sole authority and *dikṣā* guru for ISKCON. The IRM's position is set out in *The Final Order* – see back page to order your free copy.

GBC Guru Confirms *BTP's* Exposé of Him

In the last issue, in the article, "Fake Quotes and Violent Threats", we analysed the arguments given by GBC voted-in guru **HH Śivarāma Swami ("SRS")** against Śrīla Prabhupāda being ISKCON's *dīkṣā* or initiating guru. As we shall now show, SRS has subsequently confirmed that the IRM was right.

Story 1: The recording

We had shown in last issue's article that SRS's main argument against Śrīla Prabhupāda remaining ISKCON's *dīkṣā* guru was the following supposed quote from Śrīla Prabhupāda:

"this is May 20th. This is going back even earlier. That night, Śrīla Prabhupāda asked Akṣayānanda Mahārāja, "Are you ready?" This is also recorded. You can listen to it if you listen to Prabhupāda. "Are you ready to initiate disciples? I want to retire now.""

(SRS, Video published 13/10/25)

So key was this quote to SRS's argumentation that he referred to it *16* times in total, and he claimed that it is evidence for Śrīla Prabhupāda wanting his disciples to become *dīkṣā* gurus. Crucially, SRS claimed that this quote "is also recorded", and thus one "can listen to it if you listen to Prabhupāda." However, we had exposed that SRS was offering a fake quote, because, contrary to his claims, no such recording for it exists.

Story 2: "*Servant of the Servant*, 22/4"

Now SRS has told a different story about this supposed quote from Śrīla Prabhupāda:

"this was in Mumbai in April, 22nd of April, Śrīla Prabhupāda is saying, this is actually a quote from *Servant of the Servant*, "That night Śrīla Prabhupāda asked Akṣayānanda Mahārāja, 'Are you ready to initiate disciples? I want to retire now'."

(SRS, "On Vaiṣṇavī *Dīkṣā* Gurus - Part 2", 9/1/26)

So, SRS now claims that this quote is not from a recording by Śrīla Prabhupāda, but is actually from a book called *Servant of the Servant*. But this is a book that was written by now deceased GBC Guru **HH Tamāla Kṛṣṇa Goswami ("TKG")**. Thus, contrary to what he had claimed earlier, SRS is admitting now that this is *not* a quote from Śrīla Prabhupāda, recorded or otherwise. But that rather, it is a "testimony" from TKG, in which TKG claims that this is what he supposedly heard Śrīla Prabhupāda say to someone else. And thus, he is admitting that the IRM was right all along in exposing his fake quote.

Story 3: "*TKG Diary*, 20/5"

However, we can further expose that SRS could not even get this "correction" correct, and he is again giving false information. Yes, the quote is from TKG rather than Śrīla Prabhupāda, but it is *not* mentioned in *Servant of the Servant*. Rather, it is from *TKG's Diary* –

"That night, Śrīla Prabhupāda asked Akṣayānanda Mahārāja, "Are you ready to initiate disciples? I want to retire now.""

(*Prabhupāda's Final Days - TKG's Diary*, 1998)

– where the quote is claimed to be from May 20th, in Vṛndāvana, and not April 22nd in Mumbai, as we had just stated SRS claiming. But whether April 22nd or May 20th, Mumbai or Vṛndāvana, it still does not change the fact that there is no recording of Śrīla Prabhupāda asking Akṣayānanda Mahārāja: "Are you ready to initiate disciples?". Which SRS has accepted now by giving the real source of his "quote".

A question is not an order

As noted, SRS had relied on the above "quote" to support his argument that Śrīla Prabhupāda had supposedly authorised *dīkṣā* guru successors. However, we can further note that even *if* this *had* been an actual recorded quote from Śrīla Prabhupāda, it still would not have supported his claims. The full entry from *TKG's Diary* states:

"That night, Śrīla Prabhupāda asked Akṣayānanda Mahārāja, "Are you ready to initiate disciples? I want to retire now." Akṣayānanda replied that with Prabhupāda's order came the ability to carry it out; therefore, he was ready."

(*Prabhupāda's Final Days - TKG's Diary*, 1998)

1) Śrīla Prabhupāda supposedly only *asked* Akṣayānanda a question – "Are you ready to initiate disciples?" He has not ordered Akṣayānanda to initiate disciples. Śrīla Prabhupāda then supposedly only states what he would like to do: "I want to retire now."

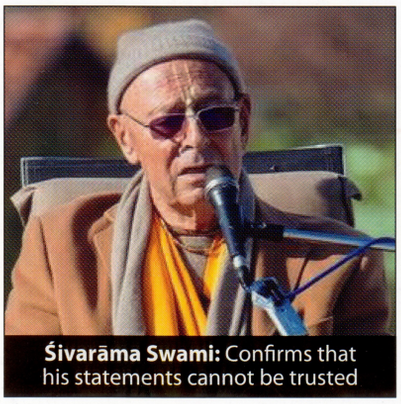
Thus, neither does Śrīla Prabhupāda state that he has retired.

We would therefore still need this order from Śrīla Prabhupāda wherein he announces his retirement and orders Akṣayānanda to initiate. **But it never happened.**

2) Akṣayānanda's supposed response –

"with Prabhupāda's order came the ability to carry it out; therefore, he was ready."

– therefore makes no sense. Because Akṣayānanda cannot refer to an "order" for which he was ready, when he had not even been given any order!



Śivarāma Swami: Confirms that his statements cannot be trusted

Point **2)** therefore raises the strong possibility that this supposed conversation did not actually take place. Point **1)** shows that even if it did take place, it has no relevance, because no "retirement-*dīkṣā* guru order" was given.

Cannot be trusted

1) We thus originally had SRS falsely claim a statement from TKG as coming directly from Śrīla Prabhupāda.

2) His later version of correctly attributing the quote to TKG was also incorrect.

3) In the same article from the last issue, we also documented that even when SRS did quote a real recorded statement from Śrīla Prabhupāda, SRS was forced to **cut out** the key part of the statement. Thus, SRS had removed Śrīla Prabhupāda stating **"when I order"** from the May 28th, 1977 conversation, since its presence would have shown that Śrīla Prabhupāda was not actually giving a *dīkṣā* guru order.

4) In the last issue, we were also able to show that another prominent ISKCON leader and GBC guru, **HH Hridayānanda Dāsa Goswami**, was unable to substantiate claims he had made about Śrīla Prabhupāda supposedly ordering him to translate the *Bhagavad-gītā* and go back to college.

Hence, this latest exposé of SRS's claims adds to a long list of claims made by ISKCON leaders regarding something "Śrīla Prabhupāda said", which *BTP* has then exposed in almost every issue as not being supported by evidence. Thus, their claims cannot be trusted.

Conclusion

Whereas you can always rely on the IRM to tell the truth, the same cannot be said about ISKCON's leaders. When they make any claims, always ask to see **recorded evidence from Śrīla Prabhupāda**, since *BTP* has continually proven that their claims always need to be verified.

Only POP is Authorised

In the previous article, we examined how GBC voted-in guru **HH Śivarāma Swami** had falsely claimed an excerpt from the diary of **HH Tamāla Kṛṣṇa Goswami ("TKG")** as being a recorded conversation from Śrīla Prabhupāda. However, it may be claimed that since we can rely on "senior Vaiṣṇavas" to faithfully reproduce what they heard from Śrīla Prabhupāda, we can trust their testimonies. And thus, whether a statement is directly from Śrīla Prabhupāda, or from one of his faithful servants, it does not matter.

In the aforementioned *TKG's Diary*, under the entry for "May 28th, 1977", TKG states, enclosed by quote marks " ", what he claims were the actual answers Śrīla Prabhupāda gave to questions asked of him on that day by the GBC about future initiations. TKG gives these answers from Śrīla Prabhupāda in 3 sentences. Below, we "test" what Śrīla Prabhupāda actually said with what *TKG's Diary* claims Śrīla Prabhupāda said.

TKG's Diary, sentence 1

Śrīla Prabhupāda: "Yes. I shall recommend some of you. After this is settled up, I shall recommend some of you to act as officiating *ācāryas*."

TKG: "Is that called *ṛtvik-ācārya*?

Śrīla Prabhupāda: "*Ṛtvik, yes.*"

TKG's Diary renders the above as:

***TKG's Diary* version:** "I shall appoint some of you to give initiation."

Thus, TKG omits Śrīla Prabhupāda's actual answer, that he was specifically going to appoint officiating *ācāryas/ṛtviks*. This is made even more glaring by the fact that, as can be seen above, it was TKG himself who elicited this "*ṛtvik*" answer from Śrīla Prabhupāda!

TKG's Diary, sentence 2

Śrīla Prabhupāda: "They're his disciple… Who is initiating… his grand-disciple".

TKG's Diary renders the above as:

***TKG's Diary* version:** "Those who they initiate will be their disciples and my grand-disciples."

TKG changes Śrīla Prabhupāda saying "his" twice as underlined, into two different words, "their" and "my". However, Śrīla Prabhupāda's words mean that:

a) Since Śrīla Prabhupāda uses the same word "his" twice, separated by only **4** words, then each "his" must refer to the same person.

b) The second "his" in "his granddisciple" must refer to Śrīla Prabhupāda, because it would be impossible at that time for his disciples to have grand-disciples, even if they became *dikṣā* gurus.

c) Which would then mean that the first "his" in "his disciple" must *also* refer to Śrīla Prabhupāda.

Hence, by this one word change alone, of replacing the word "his", TKG is able to remove the proof that when Śrīla Prabhupāda said "they're his disciple… who is initiating", the "his" refers to Śrīla Prabhupāda speaking of himself in the 3rd person, rather than his disciples, as the one "who is initiating".

TKG's Diary, sentence 3

Śrīla Prabhupāda: "On my order… *Āmāra ājñāya guru haña*… Be actually guru, but by my order."

The diary renders the above as:

***TKG's Diary* version:** "They will be guru by my order. *Āmāra ājñāya guru.*"

Again, just a slight word change by TKG can alter the whole meaning of what Śrīla Prabhupāda actually stated:

a) Śrīla Prabhupāda warns that to "actually" be guru requires his order first: **"On my order […] but by my order".**

b) TKG however implies that such an order will be given by Śrīla Prabhupāda, because TKG claims that Śrīla Prabhupāda supposedly said about his disciples that:

"They will be guru by my order"

Hence, converting "on" and "but" to "will be" can change just the *requirement* for an order to an order that is to be given.

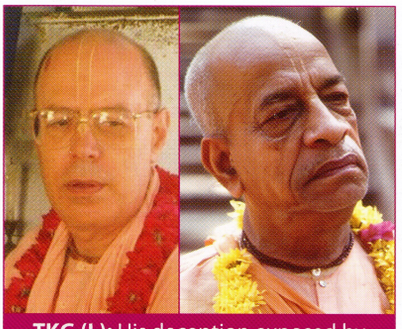
Diary deception proven

Thus, it is proven that *TKG's Diary* changes Śrīla Prabhupāda's actual words, which then completely changes the meaning of what was stated by Śrīla Prabhupāda. These changes could have been due to error or deliberate:

a) Error: The Foreword to the Diary states that all Diary entries were "entirely from memory and notes". Thus, since one's memory and note-taking may not be 100% reliable, TKG's word changes arose due to him imperfectly recalling what he thought he heard.

b) Deliberate: **Every** single change TKG made had the "coincidental" effect of showing that Śrīla Prabhupāda appointed *dikṣā* gurus rather than "*rtviks*". Therefore, the changes were deliberate, motivated by TKG's desire to promote the guru hoax.

But the actual cause does not matter, because, in each case, the fact that personal testimony cannot always be relied on, remains.



TKG (L): His deception exposed by Śrīla Prabhupāda's recorded words

In the last issue, we had documented that in Śrīla Prabhupāda's *Līlāmṛta* biography by Satsvarūpa, this same May 28th, 1977 conversation had also been changed. Again proving that personal testimony cannot always be relied on. And thus, we would have to *gamble* on which testimonies, if any, we were 100% sure were definitely 100% accurate. Because as we just saw, even a slight change can change the whole meaning.

Valid source of authority

1) Following Śrīla Prabhupāda's physical departure, some persons have claimed to convey Śrīla Prabhupāda's instructions via dreams, "channeling", and other methods. However, Śrīla Prabhupāda has not authorised such methods as being a bona fide source by which he will issue his instructions to ISKCON. But equally, Śrīla Prabhupāda has not authorised his disciples' "memories", "anecdotes", "diaries", etc., i.e. "Śrīla Prabhupāda said", as a channel by which we are to receive his *dikṣā* guru orders, or indeed any orders, for ISKCON, either.

2) Therefore, we are not authorised to receive orders for ISKCON outside the channels Śrīla Prabhupāda has authorised. And he has authorised his directly recorded statements – or the Prabhupāda-Only Paradigm, POP. Hence, whether or not "senior Vaiṣṇavas" can always be trusted to 100% accurately later recall what "Śrīla Prabhupāda said", is not in any case relevant. Because such a source is not an authorised channel by which to receive orders for ISKCON.

Conclusion

If we stick with what Śrīla Prabhupāda actually authorised – his recorded words, or the Prabhupāda-Only Paradigm or POP – then all possible deceptions and the need to gamble, immediately disappear.

Jayapātāka Swami v. Śrīla Prabhupāda

In the previous article, we noted that Śrīla Prabhupāda did not authorise his disciples giving their "Prabhupāda said" stories as an authorised channel by which to receive his instructions. Not only did he not authorise such a channel, but, as we have stated before, he expressly **forbade** such claims.

"Unless it is there from me in writing, there are so many things that "Prabhupada said.""
(Śrīla Prabhupāda, Letter, 2/9/75)

"just like in our ISKCON there are so many false things: "Prabhupada said this, Prabhupada said that.""
(Śrīla Prabhupāda, Letter, 7/11/72)

"Rascal, they say, "Prabhupāda says." And you believe that."
(Śrīla Prabhupāda, Morning Walk, 1/7/75)

The most fundamental teaching

A fundamental teaching, which everyone must comply with if they wish to join ISKCON, is to follow the "regulative principles", because to not do so constitutes sinful activity:

"one must be prepared to give up the four pillars of sinful life – illicit sex, meat-eating, intoxication and gambling [...] we first observe whether a potential disciple is prepared to follow the regulative principles."
(*Cc., Madhya-līlā*, 24.330, purport)

And another fundamental teaching is that "illicit sex", one of the "sinful" activities mentioned above, is defined as any sex not for procreation, even within marriage:

"So in our society there is no allowance for illicit sex life. If you want sex life then you get yourself married and use sex life only for begetting nice children"
(Śrīla Prabhupāda, Lecture, 1/10/69)

"So all these restrictions – illicit sex life, gambling, meat-eating, intoxication – are prohibited just to give you protection from sinful life. [...] Even if you have sex life with your wife beyond that limit – only once in a month after menstrual period, five days – that is also illicit sex."
(Śrīla Prabhupāda, Room Conversation, 24/9/71)

"Similarly, according to religious injunctions a man is restricted to enjoy sex only once in a month, after the menstrual period of the wife [...] These laws and scriptures are meant for human beings. As such, if one violates these laws, he becomes sinful."
(*SB*, 4.27.5, purport)

"Illicit sex is sinful because it is for sense gratification instead of the begetting of children."
(*Dialectic Spiritualism*)

These teachings are very basic and known to virtually everyone connected with ISKCON.

The most fundamental rejection

Given the foregoing, it is clear-cut that sex not for procreation within marriage is sinful. Yet, GBC and GBC guru **HH Jayapātāka Swami ("JPS")** has now claimed the opposite:

"In the fifth canto of the *Śrīmad-Bhāgavatam*, it says that sex between husband and wife is like celibacy. Of course, it will be better to do for procreation with *garbhādāna saṁskāra*. I was present when Śrīla Prabhupāda said that it is sinful to have relationship outside of marriage but in marriage it is not sinful."
(JPS, Fortnightly message, 6-20/11/25, posted on his official social media account)

"even when it is not for procreation, having sex with one's own wife is not sinful."
(JPS, Fortnightly message, 3/1/26, posted on his official social media account)

Thus, JPS claims that while sex for procreation is "better", unrestricted sex not for procreation is not sinful as long as it is within marriage. He claims what he states is based on a "Prabhupāda said" – that he heard Śrīla Prabhupāda supposedly state the above.

No evidence

1) There is no evidence that Śrīla Prabhupāda made such a statement that illicit sex within marriage is not sinful. We have to simply trust that JPS heard it.

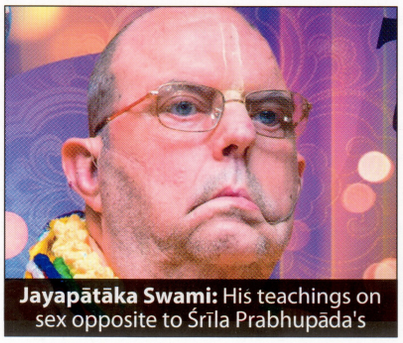
2) JPS above also references the following statement from the 5th canto of *Śrīmad-Bhāgavatam* "that sex between husband and wife is like celibacy". This states:

"Sex with one's wife according to the scriptural injunctions is also accepted as *brahmacarya* (celibacy)"
(*SB*, 5.5.10-13, purport)

Thus, sex within marriage is like celibacy only when it is done according to scriptural injunctions. And that scriptural injunction is given in the same 5th canto:

"In *Bhagavad-gītā* (7.11) it is said: *dharmāviruddho bhūteṣu kāmo 'smi bharatarṣabha*. Sex is allowed only for the begetting of children"
(*SB*, 5.14.9)

Hence, this actually contradicts JPS's claim.



Jayapātāka Swami: His teachings on sex opposite to Śrīla Prabhupāda's

3) JPS's claim would mean:

a) Śrīla Prabhupāda changed his fundamental teaching about the "pillars of sinful life".

b) When Śrīla Prabhupāda repeatedly stated in his books, conversations and letters that **any** sex not for procreation was illicit, against scriptural and religious injunctions, and thus sinful, he was in complete error.

c) Śrīla Prabhupāda was happy to let his teachings continue to mislead the world, because he made no public retraction regarding his supposed great blunder.

Without POP, anything goes

If the GBC continues to disobey Śrīla Prabhupāda's teachings to reject "Prabhupāda said" stories, and to instead only accept Śrīla Prabhupāda's teachings as recorded in writing or tape – the Prabhupāda-Only Paradigm or POP as advocated by the IRM – it would mean the following:

1) Under, JPS's "Prabhupāda said" standard, there is nothing to stop any ISKCON leader claiming that any teaching Śrīla Prabhupāda gave was later changed by Śrīla Prabhupāda. If one can claim that something as fundamental as the regulative principles was supposedly changed by Śrīla Prabhupāda, then one can claim anything.

2) More importantly, if the GBC does not challenge JPS's claims, then it is accepting that Śrīla Prabhupāda is not even qualified to give spiritual teachings, because he was mistaken in his public recorded teachings about something as basic as what constitutes sin.

Conclusion

In order to safeguard Śrīla Prabhupāda's teachings and reputation, the GBC must challenge JPS's claims above and accept the POP – that the many "stories" told by JPS and Śrīla Prabhupāda's other disciples should no longer be accepted as authoritative in ISKCON. We will thus see where their devotion lies – with JPS or Śrīla Prabhupāda.

Why Śrīla Prabhupāda's Exact Words Matter

The previous article showed how relying on what people claim "Prabhupāda said" – rather than on Śrīla Prabhupāda's actual recorded words ("Prabhupāda-Only Paradigm", POP) – can lead to deviation. Thus:

1) By accepting **HH Jayapātāka Swami ("JPS")'s** claim about what is "sinful", it would lead us to deviate from what Śrīla Prabhupāda actually said is sinful.

2) Similarly, JPS claimed to have been appointed as one of the 11 so-called "Zonal *Ācāryas*". But as later admitted even by the GBC and published as an editorial in ISKCON's official *Back To Godhead* magazine, this alleged appointment was completely false (see "An Apology", *Back To Godhead*, #25-01, 1991).

3) JPS also claimed that Śrīla Prabhupāda ordered him to make "50,000 disciples" **(JPS Letter, 1/12/23)**. But, as we have documented in *The Final Order*, Śrīla Prabhupāda did not authorise anyone to become a *dikṣā* guru.

4) In the last issue, in "Portraying Śrīla Prabhupāda as Conditioned", we showed that accepting JPS's "garbage" story about how large-scale *prasādam* distribution was allegedly started, would lead us to not see Śrīla Prabhupāda as being transcendental.

We will further see how deviation can arise by not relying on Śrīla Prabhupāda's exact words.

In the temple, not outside

ISKCON organisations such as "Food For Life", "ISKCON Food Relief", and "Akshaya Pātra" justify going outside the temple property into places such as homeless areas, etc., to distribute food as a stand-alone project by claiming that Śrīla Prabhupāda said, to use an example from ISKCON's official website, that:

"No one within ten miles of an ISKCON temple should go hungry."

(www.iskcon.org)

However, the above is not what Śrīla Prabhupāda actually said, though it is "similar". Śrīla Prabhupāda's exact words were:

"In all our temples the *prasāda* distribution should be so random, that within ten miles nobody should remain hungry."

(Conversation, 13/1/77)

This is the only recorded "10 miles" quote from Śrīla Prabhupāda. Hence, in regard to this "10 miles" quote, Śrīla Prabhupāda is speaking specifically only about *prasādam* being distributed on temple grounds. And thus, this quote only justifies people who visit the temple being fed. Which is consistent with Śrīla Prabhupāda's other instructions:

"Regarding food distribution, they may come to take at our Temple. With travelling sankirtana we can distribute wherever we go, but not to the emergency spot, like that."

(Śrīla Prabhupāda, Letter to JPS, 28/9/76)

Thus, one cannot use the "10 miles" quote from Śrīla Prabhupāda to justify such stand-alone food distribution programs.

Everyone, not "especially children"

ISKCON Bangalore's "Akshaya Pātra" food distribution program also has its own version of the "10 miles" quote as follows:

"Śrīla Prabhupāda […] said 10 mile radius nobody should go hungry especially children."

(Madhu Pandit Dāsa, Interview, 28/1/23)

The above quote stating "especially children" would thus appear to marry up perfectly with Akshaya Pātra being a mid-day meal program feeding children in schools. But the above is a fake quote. We earlier quoted Śrīla Prabhupāda's actual words, and "especially children" is not stated. Which again is consistent with Śrīla Prabhupāda's other instructions, where focusing on specific groups such as children in need was forbidden:

"So far the Fiji constitution is concerned, where it says: "supplying needs to the sick, poor, and orphans, etc." That is not our program. We distribute prasadam to everyone, not particularly to the needy. We make no discrimination, rich or poor."

(Śrīla Prabhupāda, Letter, 30/6/76)

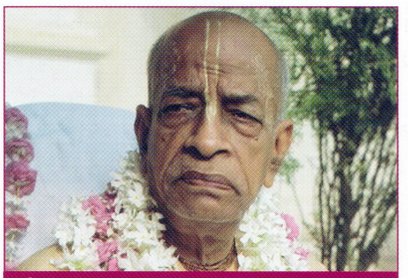
Use the actual quote

Indeed, we find that there are at least ***10*** different variations of the "10 mile" quote used by different ISKCON organisations. Which is what happens when one relies on "Prabhupāda said" memories and anecdotes, rather than Śrīla Prabhupāda's **actual** words. Which raises an important and obvious point. Śrīla Prabhupāda's actual words exist, and are easily available to anyone who wishes to consult Śrīla Prabhupāda's teachings. So not using Śrīla Prabhupāda's actual words means that:

a) Śrīla Prabhupāda is *deliberately* being misrepresented;

b) Or, no one believes in consulting Śrīla Prabhupāda before acting.

For example, Akshaya Pātra displays huge billboards with Śrīla Prabhupāda's name and picture attached, claiming that he said:



Śrīla Prabhupāda: Making up words he never said leads to mass deviation

"No one within a ten-mile radius of our center should go hungry."

But we know Śrīla Prabhupāda did not speak these exact words, which omit "In all our temples" and *"prasāda"*. So, if we are going to publicly use Śrīla Prabhupāda's name and picture, there is no excuse for not using his actual words, when what he actually said is **already known**. Otherwise, to not do so is considered even by materialists to be a misuse and misrepresentation of that person.

"My only wish"

Every morning during *guru-pūjā*, we sing to Śrīla Prabhupāda:

"My only wish is to have my consciousness purified by the words emanating from his lotus mouth."

(*Śrī Guru-vandanā*, Verse 3)

1) In order for this to be true, one needs to know **what** words emanated from Śrīla Prabhupāda's lotus mouth. Which means **we must follow** the POP – as that is the **only** way to know for **certain** the **exact** words that came from Śrīla Prabhupāda's lotus mouth.

2) And once these words are known, unless we actually **use only those words**, then we do not actually wish to have our consciousness purified by those words.

Hence, even if the words used are similar, our daily *guru-pūjā* means nothing unless we use the exact words from Śrīla Prabhupāda's lotus mouth, given they are actually available!

Conclusion

We have now shown at least 6 reasons for not using personal testimonies instead of POP:

1) They're not always free from error and bias.
2) We have to *gamble* on which are accurate.
3) It's not an authorised channel.
4) It's forbidden to use "Prabhupāda said".
5) It leads to deviation.
6) Exact words needed to honour *guru-pūjā*.

How many more do you need?

Facts Prove Fatal for Guru Hoaxers

GBC voted-in guru **HH Jayādvaita Swami ("JAS")** gave a lecture on 14/11/25 dedicated to arguing that one must **not** accept Śrīla Prabhupāda as one's *dikṣā* guru. Quotes in the shaded boxes are from this lecture.

FACT: No physical contact guru

JAS states the *fact* about the lack of physical contact between Śrīla Prabhupāda and his disciples:

"Prabhupāda's disciples mostly didn't have much direct contact with him, but Prabhupāda had his temple presidents and his whole system […] I heard one time Prabhupāda said 'I would like to train every one of my disciples personally, but what can I do?'".

Thus, as he mentions above, JAS states the fact that Śrīla Prabhupāda relied on a *proxy* system of using *others,* such as temple presidents, to train and guide his disciples:

"So the spiritual master may have some system. That may be a mentorship system. It may be a 'we trust the temple president system'."

Thus, it is not disputed that Śrīla Prabhupāda never even met many of his disciples, with JAS's GBC voted-in guru colleague **HG Kripamoya Dāsa ("KMD")** admitting about Śrīla Prabhupāda that:

"There was insufficient time for meeting every disciple […] He eventually initiated 4,800 disciples"

(KMD, "Encouragement in Spiritual Life")

Defeated by his own fact

"but under the guidance of a surgeon and so on, you find your way around your first appendectomy […] So realized knowledge, *vijñāna* […] if one wants to get the benefit of *vijñāna*, realized knowledge, *sa gurum evābhigacchet*, then one must approach the guru."

JAS gives the example of being trained personally by a person such as a surgeon for how one must personally approach a guru to receive realised knowledge ("*vijñāna*"). But, we just quoted JAS admitting the fact that:

a) Śrīla Prabhupāda did not personally train all his disciples.

b) Instead, Śrīla Prabhupāda relied on proxies such as temple presidents.

Thus, despite the argument JAS gives, if we rely on the *facts* he has given, Śrīla Prabhupāda can still be approached as the guru today, just as he was approached by his disciples without the need for physical contact.

FACT: GBC guru system not valid

"being a bona fide guru doesn't depend on being approved by an ecclesiastical body […] the person who's been voted upon or who's got a no objection certificate"

JAS refers specifically to the "ecclesiastical" GBC system of making successor gurus to Śrīla Prabhupāda in ISKCON via "voting" and a "no objection certificate", which are stated in GBC Resolution 413, 2004, under the "Procedure for Authorizing *Dikṣā* and *Śikṣā* Gurus". JAS then continuing to refer specifically to this GBC guru system, states:

"Prabhupāda says in *Caitanya-caritāmṛta, Ādi-lilā* […] that finding a bona fide guru is not a matter of ecclesiastical convention. […] That one should not accept a guru according to birth or according to ecclesiastical conv- what's an ecclesiastical convention? […] A convention established by the religious institution"

JAS above references the following quote from the *Caitanya-caritāmṛta* about "ecclesiastical conventions" –

"Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions."

(*Cc., Ādi-līlā*, 1.35)

– which, as we noted, JAS states in reference specifically to the GBC guru system. And this quote states that one should "not accept a spiritual master" via such a system. JAS is therefore stating that one should **not accept a spiritual master** via this GBC guru system which is based on ecclesiastical convention.

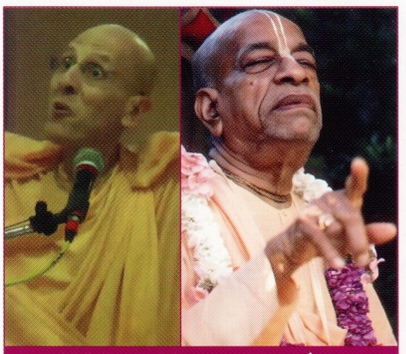
FACT: Prabhupāda is *still* the guru

JAS explains *how* one must accept the guru from whom one gets *vijñāna*:

"if we want to have *vijñāna*, if we want to have assimilated knowledge, then we should also follow the same process that Prabhupāda followed, that his disciples followed, that we approach the next person in the line"

JAS states that we must follow the same process that Śrīla Prabhupāda's disciples followed. And what was that process? They accepted the *Ācārya* of ISKCON, Śrīla Prabhupāda, as being the "next person in line". But this can still be done today, because JAS has stated the following facts:

1) We quoted JAS admitting in the first section of this article that approaching Śrīla Prabhupāda as the next-in-line *dikṣā* guru did not require his physical presence. Thus, Śrīla Prabhupāda's physical departure did not mean he automatically *ceased* being the next-in-line *dikṣā* guru one must accept.



JAS (L): His facts validate Śrīla Prabhupāda as the *dikṣā* guru

2) In the last section, JAS explained:

a) That GBC gurus are authorised due to an "ecclesiastical convention."

b) That one must not accept a guru via such an "ecclesiastical convention".

We have already quoted JAS admitting in *BTP* 17, "GBC Bombshell: 'We Have No Guru Order'", that Śrīla Prabhupāda did not order anyone to take his place "in the line" as a successor *dikṣā* guru.

Thus, the existence of GBC gurus does not mean that Śrīla Prabhupāda has automatically been *succeeded* as the next-in-line guru.

Hence, by the facts given in points 1) and 2) above, which are from the facts presented by JAS, it is possible to still approach and accept Śrīla Prabhupāda as the next-in-line guru in the same way his disciples did, just as JAS requested.

Conclusion

Though JAS tried to argue that Śrīla Prabhupāda can no longer be the *dikṣā* guru, as soon as he quoted *facts* regarding –

a) whether we need Śrīla Prabhupāda's physical presence;

b) the validity of the GBC guru system;

c) *how* we must accept the guru

– the opposite conclusion to what he tried to argue emerges: that one can still accept Śrīla Prabhupāda as the *dikṣā* guru.

This proves that if one takes shelter of *facts*, just as the IRM does, then naturally only the conclusions put forward by the IRM can be reached. Something we have seen repeatedly when ISKCON leaders "unwittingly" start speaking facts. Thus *facts* are *fatal* for those trying to usurp Śrīla Prabhupāda's position as ISKCON's *dikṣā* guru.

ISKCON's Constitutional

With much fanfare, the GBC has announced:

"the Governing Body Commission (GBC) formally inaugurated the ISKCON Constitution at its Annual General Meeting (AGM) in Māyāpur. The event marked a milestone in the history of the International Society for Krishna Consciousness (ISKCON)"

(GBC Communications, 4/2/26)

As a service to all the Vaiṣṇavas, we have analysed this *146* page ISKCON Constitution, so that you will not need to! Excerpts from the Constitution are in the shaded boxes.

Only POP is authorised

"mythologize the figure of their founders **beyond the statements of the founders themselves**. ISKCON members shall guard against such deviations. […] The **highest authority** in understanding and defining Śrīla Prabhupāda shall remain Śrīla Prabhupāda himself, **through his own statements**."

(Sections 5.5.1-5.5.2)

In the earlier articles, we established the Prabhupāda-Only Paradigm, POP, that only Śrīla Prabhupāda's statements are authorised. The Constitution has borrowed this POP in regard to understanding Śrīla Prabhupāda. But if only Śrīla Prabhupāda's statements are authoritative in regard to understanding Śrīla Prabhupāda, that would apply to understanding Śrīla Prabhupāda's teachings as well. Because the authority of Śrīla Prabhupāda's statements is not restricted to only where ISKCON authorities feel Śrīla Prabhupāda is being "over-glorified". Which means full POP, and thus personal testimonies and all other such sources must be rejected. And thus, the Constitution has enshrined POP!

Śrīla Prabhupāda is the *dīkṣā* guru

"It is Śrīla Prabhupāda who fulfilled this vision to make the message of the *Bhāgavatam* accessible to people all over the world."

(Section 5.3.2)

Thus, it is from Śrīla Prabhupāda that the real message of the *Bhāgavatam* is received.

"Śrīla Prabhupāda's books, lectures, letters, conversations, and exemplary actions shall remain the permanent and irreplaceable basis for all future teachings and activities of ISKCON."

(Section 5.4.1)

This enshrines the fact that ever since it was published, Śrīla Prabhupāda's *Bhāgavatam* has been the permanent and irreplaceable text by which everyone in ISKCON has received, and will receive, the real message of the *Bhāgavatam*. Hence, these two sections make it clear that in ISKCON, the real message of *Śrīmad-Bhāgavatam* will always be received from Śrīla Prabhupāda via his *Śrīmad-Bhāgavatam*. Which in turn means that in order to always receive this real message of the *Bhāgavatam* from him, he must always be approached as the current-link *dikṣā* guru from whom one must take initiation:

"in order to receive the real message of *Śrīmad-Bhāgavatam* one should approach the current link, or spiritual master in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession…"

(*SB*, 2.9.7, purport)

Thus, the ISKCON Constitution has enshrined that Śrīla Prabhupāda will always be ISKCON's *dikṣā* guru! *Jaya!*

Ācārya is the *dīkṣā* guru

"Śrīla Prabhupāda founded the International Society for Krishna Consciousness (ISKCON) as a distinct branch of the Brahma-Mādhva Gauḍīya Vaiṣṇava *sampradāya*. Therefore, he is the Founder-*Ācārya* of ISKCON."

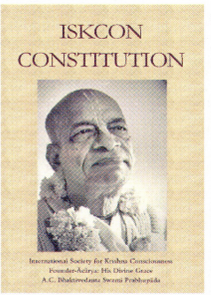
(Section, 5.2.1)

The "GBC Foundational Document", titled "Śrīla Prabhupāda – The Founder-*Ācārya* of ISKCON", expands on the above statement:

*"**As Founder-Ācārya** Śrīla Prabhupāda holds a unique position in ISKCON. […] **As ācārya**, his exemplary personal behavior is the model […] An* Ācārya, *or, in Prabhupāda's words, "a transcendental professor of spiritual science" […] takes charge of the **disciples and after initiating them** into their sacred studies, thoroughly schools them in Vedic knowledge"*

It states that as Founder-*Ācārya*, Śrīla Prabhupāda is the *Ācārya* for ISKCON. Which means he is the *dīkṣā* guru who initiates disciples. The above point is referenced by the GBC Foundational Document as having been taken directly from the purport of *Caitanya-caritāmṛta, Ādi-līlā*, 1.46. This is documented further in our companion book: *Śrīla Prabhupāda: The Founder-Ācārya of ISKCON – Presenting the Conclusions of the GBC Foundational Document*, which presents all the relevant quotes from the above GBC document, and from Śrīla Prabhupāda.

Thus, again, Śrīla Prabhupāda is the *dīkṣā* guru of ISKCON.



Constitution permanently establishes Śrīla Prabhupāda as sole *dīkṣā* guru

He is the commander-in-chief

"We accept Śrīla Prabhupāda as the *senāpati-bhakta* […] in words attributed to Lord Caitanya […] "If some sinful people escape and, giving up religious principles, go to far off countries, then my *senāpati-bhakta* (commander-in-chief among devotees) will come at that time to give them Krishna consciousness.""

(Section 5.3.1.)

The Constitution accepts that in order to give Kṛṣṇa consciousness to sinful people around the world, Śrīla Prabhupāda came as the commander-in-chief of the devotees.

1) He acted as this commander-in-chief by founding ISKCON and becoming its *Ācārya* and *dikṣā* guru. That mission is still current in exactly the same way as when he came, as there are still many sinful people. Hence, he will still need to continue acting as the commander-in-chief.

2) However, being commander-in-chief will not be possible if Śrīla Prabhupāda is replaced as the *dikṣā* guru by GBC *dikṣā* gurus, because the GBC states as ISKCON Law that:

"A duly initiated disciple […] may experience that he derives more spiritual inspiration from Śrīla Prabhupāda's books and *vāṇī* than from his own *dikṣā*-guru."

(GBC Resolution 601 [ISKCON LAW], 2000)

Thus, only in *some* cases a disciple of a GBC guru *may* derive more inspiration from Śrīla Prabhupāda rather than his own GBC *dikṣā* guru. Whereas, to be the commander-in-chief of all the devotees, that would have to happen in all cases.

3) Thus, to ensure he remains the commander-in chief, he has to also remain as the *dikṣā* guru of ISKCON.

Hence, by accepting that Śrīla Prabhupāda is the commander-in chief, the Constitution has to accept that he *remains* the commander-in-chief, which in turn necessitates that he remains ISKCON's *dikṣā* guru.

Crisis of Contradictions

Ṛtvikism contradiction

"The ritvikism falsehood shall be permanently shunned in ISKCON as unfounded and misleading. It is utterly erroneous to espouse it, deluding and misguiding to teach it, and blasphemous to attribute it to Śrīla Prabhupāda."
(Section A.6.2)

The above is stated in the Appendix, and by "ṛtvikism" it means the proposition that Śrīla Prabhupāda remains the *dīkṣā* guru in ISKCON. However, the previous 3 points show that the ISKCON Constitution has already enshrined ("unwittingly") that Śrīla Prabhupāda shall remain the *dīkṣā* guru in ISKCON. The Constitution is therefore espousing that which it states should not be espoused because it is "unfounded, misleading, utterly erroneous, deluding, misguiding and blasphemous", and thus must be "permanently shunned". So to say that they have committed a huge contradictory blunder would be putting it mildly!

GBC guru system contradiction

"Śrīla Prabhupāda **fully represents and transmits the tradition** and teachings of his own Guru Mahārāja, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, and the **Brahma-Mādhva Gauḍīya Vaiṣṇava *sampradāya***."
(Section 5.1.1)

1) It states that Śrīla Prabhupāda has fully transmitted the tradition of the *sampradāya*.

2) This would mean that anything he has authorised must follow the tradition of the *sampradāya*.

3) The GBC admits that its GBC guru system does **not** adhere to tradition, as it is "unique in the history of Vaiṣṇavism":

"ISKCON's ethos of multiple dīkṣā- *and* śikṣā-*gurus serving under the auspices of a global managerial board is unique in the history of Vaiṣṇavism"*
(GBC Resolution 318, 2014)

This means it has never happened before and so has never been practised by a bona fide *sampradāya*. But point **2)** states that whatever Śrīla Prabhupāda authorises will follow the tradition of the *sampradāya*. Which means Śrīla Prabhupāda could not have authorised the non-traditional GBC guru system.

Yet, the Constitution later on enshrines this very same non-traditional GBC guru system, which it accepts Śrīla Prabhupāda could not have possibly authorised, as being valid:

"The GBC shall, from time to time, establish standards, prerequisites, and procedures for ISKCON members to take up the service of initiating disciples."
(Section A.10.3)

So the Constitution has again committed a huge contradictory blunder.

Ṛtvikism contradiction - 2

"is a philosophical deviation [...] Ritvikism is never mentioned in *śāstra*, has never been practiced by any bona fide *sampradāya*"
(Section A.6.1)

It is claimed that "ṛtvikism" is a "philosophical deviation" because:

1) It is "never mentioned in *śāstra*".

i) What *is* "never mentioned in *śāstra*" is that an initiating spiritual master will *automatically* lose the ability to function as such the moment he loses the use of his physical body, as this would be a contradiction. Thus, it would have been actually correct for the Constitution to have said that "physicalism is never mentioned in *śāstra*".

ii) "Ṛtvikism" simply means that a bona fide spiritual master can accept disciples, which is mentioned in *śāstra*, because as we just noted, *śāstra* permits this to be done without any physical impediment.

2) It has "never been practised by any bona fide *sampradāya*".

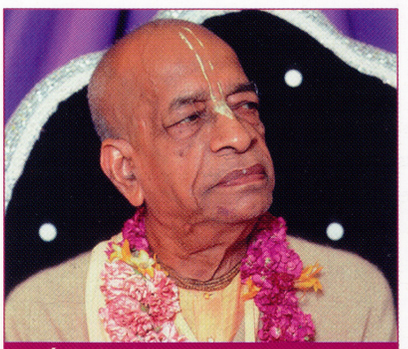
And thus, we must have the GBC guru system as the supposed bona fide alternative. But we just showed in the previous section that the GBC admits that its guru system has also "never been practised by any bona fide *sampradāya*". Thus, it is argued that what is unprecedented must be replaced because it is unprecedented, by that which is also unprecedented! Which is just more contradictory gibberish.

Contradictory quotes

"in adherence to the instructions of our Founder-*Ācārya*, ISKCON fully embraces the system that qualified ISKCON members should become instructing and **initiating spiritual masters**."
(Section A.3.1)

The above statement, claiming that Śrīla Prabhupāda ordered successor initiating spiritual masters, is then immediately followed by these 2 quotes which supposedly prove this:

1) "Caitanya Mahāprabhu says, *āmāra ājñāya guru hañā* [*Madhya* 7.128]. One who can understand the order of Caitanya Mahāprabhu, he can become guru. Or one who understands his guru's order, the same *paramparā*, he can become guru."
(Śrīla Prabhupāda, Conversation, 28/5/77)



Śrīla Prabhupāda: Constitution removes him as sole *dikṣā* guru

This references Lord Caitanya in *Cc., Madhya-lilā,* 7.128 saying "become guru", and later the Constitution has this section –

"B.8. A TEMPLE IN EVERY HOME"

– which states the following from the purport to this same *Cc., Madhya-lilā,* 7.128 verse:

"...by pursuing the method described by Lord Caitanya [...] That is, one should stay at home, chant the Hare Kṛṣṇa *mantra* and preach the instructions of Kṛṣṇa as they are given in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*."
(Section B.8.4)

Thus, the Constitution accepts that Lord Caitanya's order to "become guru" refers to everyone staying at home and preaching rather than everyone becoming a *dīkṣā* guru, as the *dikṣā* guru is not defined by the GBC as being a "stay at home" guru!

2) "My Guru Mahārāja is tenth from Caitanya Mahāprabhu, I am eleventh, you are the twelfth. So distribute this knowledge."
(Śrīla Prabhupāda, Arrival Lecture, 18/5/72)

Śrīla Prabhupāda asks his disciples in 1972 to "distribute this knowledge", and thus he is asking them to do this in his physical presence. So this cannot be an order for anyone to become an initiating spiritual master, because the GBC accepts that Śrīla Prabhupāda did not order his disciples to start acting as *dikṣā* gurus in his physical presence, for it is a historical fact that Śrīla Prabhupāda remained ISKCON's sole *dikṣā* guru whilst he was physically present.

Thus, to claim these 2 quotes are orders for initiating gurus, is again a contradiction.

Conclusion

We either accept that:

1) The ISKCON Constitution has correctly enshrined "ṛtvikism" and "POP";

2) Or it is a mass of contradictory rubbish.

The GBC's Simultaneous Triple Contradiction

We have covered in previous issues the "*dikṣā* guru wars" going on in ISKCON for many years over the issue of whether or not female or Vaiṣṇavī *dikṣā* gurus ("VDG") should be allowed. The issue has been tearing the movement apart, with the governing body of ISKCON India, the ISKCON Bureau (IB), completely rejecting VDG. Therefore, just over 3 years ago, the GBC resolved to finally solve the issue once and for all within 3 years:

"Whereas, the IB has called for a serious dialogue by constituting a joint GBC-IB committee to examine the VDG issue […] Therefore, the GBC Body resolves that: […] the dialogue ***be concluded within three years*** *from the date of this resolution"*

(GBC Resolution, 2/11/22)

As noted, the GBC commits that discussion on this issue must be "concluded within 3 years". In pursuance of this resolution, with the mandated 3-year period now over, the GBC Executive Committee passed a new resolution on 14/2/26, at the annual 2026 GBC meetings. Excerpts from this new GBC resolution are in the shaded boxes below.

VDG is right

In 2019, the GBC authorised VDG throughout ISKCON, and by 2022, they had voted in Nārāyaṇī Devī Dāsī as a VDG, who subsequently initiated disciples. And the resolution states that she will be allowed to continue acting as a VDG to these disciples:

"Nārāyaṇī Devī Dāsī who remains the *dikṣā*-guru of her current disciples."

The GBC claims to only sanction activities that are bona fide. Clearly, therefore, by allowing a VDG to continue functioning as such, it means that in principle the GBC accepts that it is bona fide for one to be a disciple of a VDG and thus for one to be a VDG.

VDG is wrong

"qualified Vaiṣṇavīs should only be recognized as *śikṣā*-gurus"

This states that no Vaiṣṇavīs can be VDG, even if qualified, but rather must be restricted only to the role of *śikṣā* gurus. But if the GBC actively prevented qualified devotees from engaging in what the GBC believed to be the bona fide spiritual activity of becoming a VDG, it would be a great offence to such Vaiṣṇavīs. Thus, by actually preventing "qualified Vaiṣṇavīs" from becoming VDGs, it shows that the GBC accepts VDG is wrong.

We have no idea!

"the role of a guru in ISKCON needs to be further examined and clarified in relationship to Śrīla Prabhupāda's position […] to conclusively determine who is qualified to take up a service of leadership in ISKCON it is necessary to first determine what the parameters of that service are and the necessary qualifications required"

This states the GBC still does not know the most fundamental answers relating to gurus, such as:

1) What exactly should be a "guru's" position in ISKCON compared to that of Śrīla Prabhupāda?

2) What are the qualifications required to become a guru?

3) What is the guru's service?

And thus, the GBC needs to figure out these basic "ABCs" in relation to gurus before it can even begin to answer the question of whether VDGs should be permitted.

No solution, only politics

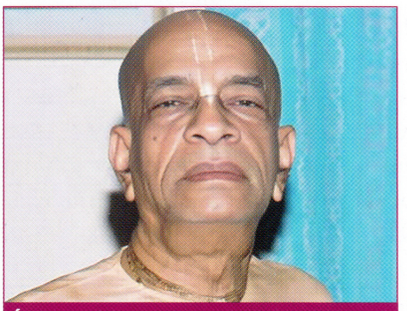
"There should be an ongoing discussion on *guru-tattva* based on Śrīla Prabhupāda's teachings […] Until the issue is satisfactorily resolved concerning Vaiṣṇavī *dikṣā*-gurus […] The present committee remains open to assist in further research and discussions on the topic"

As noted at the outset, this resolution was supposed to be the response to the previous GBC 2022 resolution issued 3 years earlier, which mandated that discussion on this issue be concluded within 3 years. However, the GBC has now supposedly concluded the discussion by… recommending more discussion! Only this time, so as to not make fools of themselves again, the GBC has refused to set a time limit on when this current round of discussion must be concluded. Thus, the discussion process has now been made open-ended, because they say they must keep on discussing until the issue is "satisfactorily resolved". Hence, they could in theory keep on "discussing" forever without ever reaching a conclusion, if all parties are not "satisfied"!

So, instead of solving the issue, the GBC has instead chosen to engage in politics by crafting a resolution to try to please everyone:

a) To VDG supporters they are saying: '*Hey, we are still allowing a VDG to exist and operate, so we are with you.*'

b) To VDG opponents they are saying: '*Hey, we have banned any VDG initiations from taking place, so we are with you.*'



Śrīla Prabhupāda: "there should be no diplomacy, no politics" (MW, 15/3/74)

c) To cover all positions at once, they are saying: '*Hey, we have not actually decided anything yet, and thus we may end up deciding in your favour, so just hang in there.*'

Can't rule out Śrīla Prabhupāda

From the above, it is clearly documented that the GBC position is based on:

a) Contradiction: The 3 positions outlined in the resolution are all mutually exclusive:

i) If VDG is right, it cannot be wrong and vice versa.

ii) If you do not yet know whether or not VDG is correct, then you cannot state either that VDG is wrong or right!

Thus, in the same resolution, the GBC engages in a simultaneous triple contradiction.

b) Politics: Their approach is not rooted in following Śrīla Prabhupāda or philosophy or any principle, but just the politics of trying to appease everyone at the same time, just as a politician would try to do.

c) Ignorance: They openly admit that, after 50 years, they still do not know the basics of *guru-tattva*, and therefore there needs to be "ongoing discussion on *guru-tattva*" and "further research".

Hence, as the GBC is still ignorant of what Śrīla Prabhupāda ordered, they cannot definitively say that it is not possible:

a) That he is ISKCON's *dikṣā* guru;

b) And that other "qualified" devotees "should only be recognised as *śikṣā*-gurus", just as the GBC has currently decided should be the case for all female devotees regardless of how spiritually advanced they are.

Conclusion

The GBC clearly admits to its lack of *guru-tattva* (truth about guru), and the next two articles will show that both the VDG and anti-VDG camps also share this lack of *guru-tattva*.

Vaiṣṇavī *Dīkṣā* Guru Equality Proven!

The previous article showed how the GBC passed a resolution on 14/2/26, which authorised the only Vaiṣṇavī *dīkṣā* guru ("VDG") in ISKCON, **Nārāyaṇī Devī Dāsī ("NDD")**, to continue to operate as such for her current disciples. Just one week earlier, in an interview on 7/2/26, NDD presented the case for why VDG should be allowed in ISKCON, excerpts from which are given in the shaded boxes.

Useless irrelevant arguments

NDD presents 10 quotes in total during the interview that deal with the subject of becoming guru. However, after having presented 7 of these quotes, she then states –

"He wanted all of his disciples to be guru, initiating also:"

– and then gives the following quote:

"I want that all of my spiritual sons and daughters will inherit this title of Bhaktivedanta, so that the family transcendental diploma will continue through the generations. Those possessing the title of Bhaktivedanta will be allowed to initiate disciples."

(Śrīla Prabhupāda, Letter, 3/1/69)

Therefore, by using the words "initiating also" followed by a quote, she is stating that *now* she will actually turn to the subject of initiating gurus, and presents a quote which she believes "also" orders "initiating" gurus.

1) She is therefore accepting that none of the previous 7 quotes she had presented even dealt with the issue of Śrīla Prabhupāda having specifically **also** ordered "initiating" gurus, whether male or female. And therefore the quotes **only** showed that instructing or *śikṣā* gurus had been ordered. And she is correct, as the previous 7 quotes either simply ordered everyone to preach and thus act as instructing guru, or they just state the qualification to be a guru. But none of the quotes order anyone to "also" become an initiating or *dīkṣā* guru.

2) But, in order to even have VDGs, it is first essential that *dīkṣā* gurus were ordered. Otherwise, trying to show that women can be just as "qualified" as men is irrelevant, if Śrīla Prabhupāda did not order any successor *dīkṣā* gurus, whether men or women.

Therefore, NDD presenting the previous 7 quotes, which was most of her "preaching", was a complete waste of time, as it does not establish that VDGs (or male *dīkṣā* gurus) should even exist. It's one thing to not be *good* at preaching. But it is quite another to not even preach on the subject you need to preach on!

Supposed *dīkṣā* guru order

Now let us turn to the 3/1/69 quote NDD offered which she claims *does* actually refer to initiating or *dīkṣā* gurus, which we quoted in the previous section. The very next line of that quote, which NDD does not give, states:

"Maybe by 1975, all of my disciples will be allowed to initiate and increase the numbers of the generations."

Let us assume that NDD is right and Śrīla Prabhupāda is referring here to an order to become *dīkṣā* guru. This would then mean the following, according to NDD:

1) 1969: Śrīla Prabhupāda orders that, possibly by 1975, "all of" his disciples will act as a *dīkṣā* guru in his physical presence.

2) 1975: Śrīla Prabhupāda orders that it is actually a "law of disciplic succession" that no disciple can ever initiate in his physical presence – see **Śrīla Prabhupāda's letter to Tuṣṭa Kṛṣṇa Dāsa, 2/12/75**. And, thus, no disciple was ever allowed to initiate in Śrīla Prabhupāda's physical presence, whether in 1975, or at any other time, never mind "all of" them.

NDD has therefore established that:

a) Any order that Śrīla Prabhupāda gives can be **completely reversed** by a later order he gives, and therefore the earlier order given becomes irrelevant, having been contradicted.

b) Therefore, the *later* order given by Śrīla Prabhupāda, in this case regarding whether one can initiate in the guru's presence, becomes the superseding or "Final Order" on the subject, regardless of any orders given earlier.

Call it "NDD's Final Order Principle" **(NFOP)**.

Contradictory argument

Continuing with Śrīla Prabhupāda's orders:

3) 1977: On July 9th, 1977, shortly before his physical departure, Śrīla Prabhupāda ordered that his disciples would initiate only on his behalf as "*ṛtviks*". No subsequent order on the issue of initiations was given.

Thus, **by the NFOP**, one must accept this as the superseding or final order on initiations, and one cannot try to amend it by quoting any earlier order Śrīla Prabhupāda may have given on initiations. Just as Śrīla Prabhupāda's 1975 'no one initiates in my physical presence order' could not be countermanded by his supposedly completely contradictory 1969 'everyone initiates in my physical presence' order. Hence, the NFOP mandates that the 1977 "*ṛtvik*" order must be followed as the "Final Order" given on the matter of initiation, even if one believes Śrīla Prabhupāda had given different orders earlier.

NDD: Monkeying around with irrelevancy and contradictions

If one accepts that in 1969 Śrīla Prabhupāda was only speaking about his disciples initiating on his behalf rather than as *dīkṣā* gurus, it would be completely consistent with both his later 1975 and 1977 orders. But even if one does not accept this, as shown, NDD's NFOP still means the 1969 quote does not support her VDG argument, because it is superseded by the later 1977 *ṛtvik* order. And thus, the issue of successor *dīkṣā* gurus, whether male or female, does not even arise.

Phantom quote

NDD then presents two further quotes. The relevant part of the first one states:

"you can become a great devotee of Lord Kṛṣṇa, and you can become the spiritual master of the world."

(Śrīla Prabhupāda, Lecture, 27/7/66)

This simply states what "can" be done. Śrīla Prabhupāda does not actually order anyone, whether male or female, to become a successor *dīkṣā* guru. Especially since when he spoke the above on 27/7/66, he did not even have any disciples in ISKCON to give orders to!

The final quote NDD offers is:

Disciple: *"I think Lord Caitanya has spread Kṛṣṇa consciousness in India but he left it for you to spread Kṛṣṇa consciousness all over the world."*

Śrīla Prabhupāda: *"And for you."*

This actually is a *phantom* quote rather than a real quote, because there is no record of it in the Śrīla Prabhupāda Vedabase.

Conclusion

By giving useless, irrelevant, and contradictory arguments, NDD has managed to achieve VDG "equality" with her male GBC *dīkṣā* gurus. For she is equally as hopeless as them in trying to establish that Śrīla Prabhupāda ordered successor *dīkṣā* gurus!

Guru Hoaxers' "Violating *Śāstra*" Contradiction

The ISKCON India camp is vehemently opposed to females or Vaiṣṇavīs becoming *dikṣā* gurus ("VDG"), and their arguments are made by its official "ISKCON India Scholars Board" ("IISB"). As part of their campaign against VDG, IISB has also opposed women being allowed to chant the Gāyatrī *mantra*. An IISB video presentation titled **"Initiations or *dikṣā* within ISKCON: Who can be a guru?"** states that such an activity is forbidden:

"Can everyone receive *Vaidika* Brahma-gāyatrī via Second initiation? […]
Ans: Women do not get sacred thread and they are not allowed to chant *Praṇava* or *Omkāra*, especially as part of *Vaidika mantras* such as Brahma-gāyatrī nor as part of *pāñcarātrika mantras*. – Ref. *HBV** 442 and Sanātan Goswami's commentary"

***Hari-bhakti-vilāsa* by Sanātana Goswami**

However, Śrīla Prabhupāda gave all his female disciples the Gāyatrī *mantra* to chant when giving them 2nd or *brāhmaṇa* initiation. The IISB presenter was thus asked – how could Śrīla Prabhupāda do something that was forbidden? – and below we present his answers in the shaded boxes.

Violation allowed in emergency

"Śrīla Prabhupāda is an *ācārya* and he was faced with ***āpad dharma* (emergency times)**. Even then how can you explain that Śrīla Prabhupāda gave Brahma Gāyatrī when his guru had not given Brahma Gāyatrī but gave *Pañcarātra* Gāyatrī. So **did Śrīla Prabhupāda not violate *śāstra*** and also his own guru? **But in times of emergency a lower *dharma* may be violated** for a higher cause."

(IISB, Email, 27/2/26)

IISB thus states that:

1) Giving women Gāyatrī *mantra* is a violation of *śāstra* (scripture);

2) But such violations are allowed in times of "emergency" (*āpad-dharma*).

In further answers, IISB confirms its position that Śrīla Prabhupāda giving women the Gāyatrī *mantra* to chant is supposedly a "śāstric violation":

"It may **appear to be violating *śāstras*** but that is within our mundane vision."

(IISB, Email, 4/3/26)

Proposition: ***Śāstra* forbids** the giving of Gāyatrī *mantra* to women.
IISB Presenter: **"Yes this is the correct understanding."**

(IISB, Email exchange, 8/3/26)

What emergency?

IISB further clarified that this breaking of *śāstra* must be understood strictly speaking as due only to *āpad-dharma* (rather than a "higher cause"), which Śrīla Prabhupāda faced at the inception of ISKCON:

"Now, to understand that **Śrīla Prabhupāda broke *śāstra* for a higher cause** would not be the correct understanding. The correct understanding is that Śrīla Prabhupāda faced ***āpad dharma* and it was at the very inception of his movement."**

(IISB, Email, 8/3/26)

And this "emergency" was as follows:

"it is clearly shown that there was a feminist protest during Śrīla Prabhupāda's time which forced Śrīla Prabhupāda to give Brahma Gāyatrī *Mantra* to women but not the sacred thread."

(IISB, Email, 26/2/26)

"In his first roster of *Brāhmaṇa diksha* (Boston 1967) he did not include any women but then there was visible protests from women as documented by the memoirs."

(IISB, Email, 8/3/26)

Thus, it is claimed that the "emergency" Śrīla Prabhupāda faced was a "feminist protest" which "forced" him to violate *śāstra* and thus give Gāyatrī *mantra* to women.

Emergency can be anything

These IISB claims that Śrīla Prabhupāda violated *śāstra* due to the *āpad-dharma* of "feminist protest" have never been stated by Śrīla Prabhupāda himself. Even if the "feminist protests" in the "Prabhupāda said memoirs" were true, this is still not evidence that Śrīla Prabhupāda considered them to be *āpad-dharma*. It is just IISB's claim. IISB also argues that we cannot question what would constitute such an *āpad-dharma* emergency or Śrīla Prabhupāda's response to it:

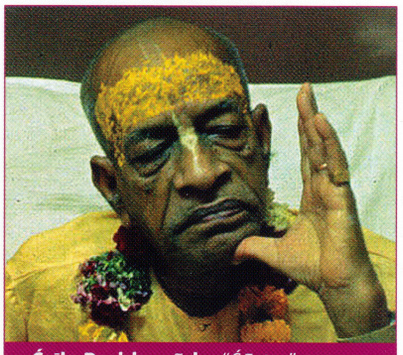
"But then the *ācārya* is a *trikālajña* so he knows **whatever is best for the situation**. So *āpad-dharma* is something of an exception and there **can be no clear definition or policy for such situations**."

(IISB, Email, 8/3/26)

Therefore, if we were to accept all of IISB's claims as true, then, according to them:

1) Śrīla Prabhupāda is free to violate *śāstra* as long as one can claim that there was some sort of "emergency".

2) What constitutes such an emergency cannot be clearly defined, and thus the *ācārya* is free to invoke and deal with *āpad-dharma* however he chooses.



Śrīla Prabhupāda: "*Śāstra*" cannot be used to remove him as *dikṣā* guru

Ṛtvikism contradiction

IISB also claims that Śrīla Prabhupāda remaining the *dikṣā* guru of ISKCON (which they refer to as "*ṛtvik*") is against *śāstra*:

"the *Ṛtvik* understanding is not bona fide because it contradicts the *śāstras*."

(IISB Website, 29/12/25)

We showed in the article on pages 8-9 that it is not a śāstric violation for Śrīla Prabhupāda to continue to act as a *dikṣā* guru. But even if this was true, IISB still cannot object, because according to them:

a) Śrīla Prabhupāda can violate *śāstra* if there is an emergency;

b) The emergency cannot be defined and thus could be anything the *ācārya* decides.

Therefore, just as IISB can claim the feminist protest was supposedly such a "*śāstra* violating" emergency, one can also claim that Śrīla Prabhupāda felt he had to remain ISKCON's *dikṣā* guru because there was an emergency situation which "forced" him to do so. What that "emergency" was, could be whatever one claims, because IISB's system is that one can simply *claim*:

i) There was an *āpad-dharma* emergency;

ii) Without offering any statement from Śrīla Prabhupāda to substantiate the claim.

And thus, they have no basis to object.

Conclusion

In order to try to defeat VDG, IISB has been forced to construct an argument that permits Śrīla Prabhupāda to violate *śāstra* if he felt there was an "emergency". But by doing so, they have completely gutted their own argument against "ṛtvikism" or Śrīla Prabhupāda remaining ISKCON's *dikṣā* guru – that it contradicts *śāstra* (even though in reality it does not). Thus, they have defeated themselves.

BTP Interactive

Appreciation and Comments

"Thanks *Prabhus*, please accept my humble obeisance and keep shining Prabhupāda's words on us and all. Hoping you all success on your mission to re-establish Śrīla Prabhupāda as *Jagat Guru*. Keep up the good work. All glory to Śrīla Prabhupāda."

- Paul Jago, Lennox Head, Australia

"Hare Krishna. I really love *BTP*. I agree with and support the IRM mission. I was a Brahmacharya in the mid 90's at New Vrindaban, with Rādhānatha Swami, and Nityo Dita Swami, and they wanted me to be Temple Manager, but I declined. I didn't know about the guru issue back then, but I often wonder if I should have stayed and been the temple manager. Thank you."

- Tim Croft, Kentucky, USA

"Thank you always for this wonderful service to Śrīla Prabhupāda and his sincere disciples and followers. Your servant,"

- Balaram Dāsa (1973), Gold Coast, Australia

"*Haribol Prabhu*. Thank you very much for the work you are doing. I very much admire your eloquent writing skills and your almost lawyer-like eye for detecting falsity and error in the presentations of the devotees who advocate the current guru system.

Best wishes,"

- Dayal Nitāi Dāsa, Watford, UK

"It's amazing that you have the intellectual strength to counter the baseless argument of bogus *dikṣā* gurus, nay they are only bogus people, can't use the word guru as guru is always guru and can't be bogus.

Thank you for your outstanding service to Śrīla Prabhupāda. I believe that you have already won the battle (and maybe the war) on behalf of Śrīla Prabhupāda as they are ultimately making the initiated disciple take shelter of Śrīla Prabhupāda when their GBC Guru succumbs to material allurements and deviates on the 4 regulative principles. I must say that your service to Śrīla Prabhupāda is like the "Matchless Service" analogous to the "Matchless Gift" that Śrīla Prabhupāda gave on the storefront of New York to attract the confused and bewildered youth that was under the grip of intoxicants, etc. I am ever grateful to you and Adri *Prabhu* for single handedly continuing to broadcast the message of Śrīla Prabhupāda through *BTP*!!

Thank you for putting a summary of all the possible convincing explanations to address the current ISKCON leaders' hypocrisy for usurping Śrīla Prabhupāda's position as the sole *dikṣā* guru in the form of the *Special Summary Issue*. If it is ok with you, can I hand this over (maybe make multiple color copies) to potential souls who are keen to do Hare Krishna *kirtan* and learn this great science from Śrīla Prabhupāda. Although, I don't have anyone in my radar right now for bringing them to Krishna Consciousness, but I want to be ready with your permission to give this great knowledge of *dikṣā* guru clarity in ISKCON whenever there is an opportunity to preach to a newcomer.

I am ever grateful for your unwavering service to Śrīla Prabhupāda, Thank you!"

- Piyush Ahuja, New Delhi, India

Editor replies:

We encourage everyone to distribute *Back To Prabhupāda* to those who need to know the truth about ISKCON, and thus are very happy for you to do so. If people need multiple copies for distribution, we can supply them on request, and hence you do not need to worry about making your own copies.

———————————————————

"Thanks IRM. Blessings for your service. Keeping Śrīla Prabhupāda alive 100% by your free distribution of *Back To Prabhupāda*. Thank you sending us free copies. Keep up the great service. Beautiful picture of Śrīla Prabhupāda! Śrīla Prabhupāda wrote:

"Next you ask if I am present in my picture and form? Yes. In form as well as in teachings."

And on Sept. 4, 1972, he wrote, *"There is no difference between me and my picture".*

Hope all is well with you.

Your lowly servant,"

- Rathayātrā Dāsa, South Bangalore, India

"Hare Kṛṣṇa *Prabhujī*,

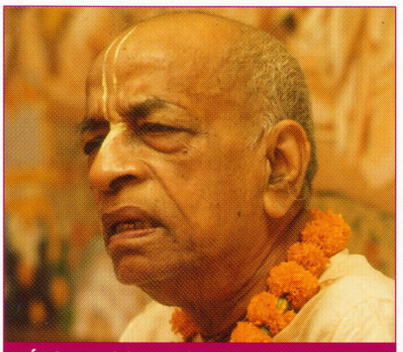
All glories to your fearless service to save Śrīla Prabhupāda's glorious Hare Krishna mission. I love your *BTP*!"

- Ram Parashar, California, USA

"*Jaya* Śrīla Prabhupāda,

Please accept my humble obeisances unto your lotus feet. My dear *Prabhus*, please subscribe me to this divine copy of *Back To Prabhupāda* magazine. I got to know about this magazine through one of my Godbrothers who usually reads this magazine which contains valuable information about Śrīla Prabhupāda, and ISKCON GBC's heinous activities. So I am also subscribing to this magazine."

- Śrīdāmā Dāsa ACBSP, Bihar, India



Śrīla Prabhupāda: *BTP* offers clarity as to his position of *dikṣā* guru

"Thank you for your service!"

- Hari Dāsa, New Jersey, USA

"Your preaching is impressive. My obeisances. All glory to Śrīla Prabhupāda."

- Kanatnikov Anton Borisovich, Orjol, Russia (Translated from Russian)

"Hare Krishna,

I was able to send you 25 dollars. I shall be glad to send you more money and I hope for more possibilities to send you bigger donations.

Your servant,"

- Robert Kuśmirek, Grójec County, Poland

Editor replies:

Thank you very much. Anyone wishing to donate to help with printing costs may do so by sending via PayPal to: irm@iskconirm.com

———————————————————

"I have in my possession and have read many books by His Holiness, and I have noticed in *Bhagavad-gitā As It Is* the 1972 edition is different, and some of the wording from the earlier edition. I agree with what you are trying to do. Thank you in advance."

- Frank Almeida III, South Carolina, USA

"Thank you so much for your *sevā* to Śrīla Prabhupāda and his mission.

Hare Krishna,"

- Vijaya Paṇḍita Dāsa, Dueville, Italy

"Thank you for all your hard work."

- Michael Sutton, Norwich, UK

"Thank you so much. Wishing you all the best in your mission,

Yours sincerely,"

- Nestor Gonzalez, Eindhoven, The Netherlands

"Hare Krishna.

Thank you for sending *BTP* over the years. I have made good use of these, passing them on to others."

- Lenny Bielski, Waihola, New Zealand

"He lives forever in his divine instructions and the follower lives with him! Śrīla Prabhu-

BTP Interactive *(continued)*

pāda *Ki Jai*!!!"

- Jonathan Wilson, North Carolina, USA

"Hare Krishna. Please accept my humble obeisances. All glories to Śrīla Prabhupāda!!

Thank you for the latest issue of *Back To Prabhupāda*. I am most anxious to read its insightful and spiritual content. May you always have the beautiful blessings of our dear *dikṣā* guru, Śrīla Prabhupāda.

Your humble servant,"

- Govinda Dāsī, San Diego, USA

"*Daṇḍavat! Prabhu*, I received your magazine a couple of days ago, and I thank you very much. Your magazine is totally amazing. Best wishes.

Your lowly servant,"

- Nātha Dāsa, BC, Canada

"Hare Krishna, I am from ISKCON and I just came to know about the whole guru issue. I want to leave this organisation. I am shocked by the reality and I cannot tell you how bad I am feeling right now that I thought that Gopāla Kṛṣṇa, Jayapātāka, Bhakti Vikāsa, and Jayādvaita are disciples of Śrīla Prabhupāda, but now I can see they are fake fallen souls, who can never take me to Golok Dham, so I want to take initiation from Śrīla Prabhupāda and want to leave this organisation as soon as possible for that. Please give me a copy of *The Final Order* and *Back To Prabhupāda* latest versions in English. Hope you deliver it soon, Hare Krishna, *Praṇāma*, all glories to Śrīla Prabhupāda."

- Daksh Vinay Bhoir, Mumbai, India

Editor replies:

Yes, we will be rushing you the literature. You raise an interesting point about who can take you to "Golok Dham" or "Back To Godhead". The GBC gurus have never been able to state what "missing ingredient" they provide, without which it is not possible to go back to Godhead. They admit that:

1) They are not required after conducting the initiation rituals, because if they "fall down" after that, the GBC does not require one to get re-initiated because your trip back to Godhead is still fully secure as Śrīla Prabhupāda will take you back to Godhead.

2) Nor are they required to perform the initiation ritual. Because, even if the GBC guru was deviating *whilst* he conducted the initiation ritual, it still does not matter, and your trip back to Godhead is still fully secure as Śrīla Prabhupāda will take you back to Godhead, e.g. see the example of fallen GBC guru Umāpati, where initiations conducted whilst he was deviating are still considered bona fide – please see *BTP* 79, "Deviant Disciplic Successions Dreamt up to Prop up the Guru Hoax":

iskconirm.com/umapati

So, if one can supposedly get back to Godhead via Śrīla Prabhupāda with even a fallen GBC guru, whether it is during or after the initiation, then this is proof that one only needs Śrīla Prabhupāda and that one does not actually need a GBC guru at all! So even without reading anything else, just this simple analysis alone proves that the GBC guru program is fake, and one can just accept Śrīla Prabhupāda to go to Golok Dham or back to Godhead.

———————————————————

"Hare Krishna *Prabhu*. Please Accept My Humble Obeisances. All Glories To Śrīla Prabhupāda. Dear ISKCON Revival Movement Team,

I humbly request you to kindly send me a copy of *The Final Order* and *Back To Prabhupāda*. I sincerely appreciate your service in preserving and sharing Śrīla Prabhupāda's original teachings.

Thank you very much.

Your servant,"

- Vinay Sandeep, Bangalore, India

"Hey! Got these books and magazine: *Back To Prabhupāda*, *The Final Order*, *Śrila Prabhupāda: The Founder-Ācārya of ISKCON*. I have searched for these for years, actually! *Jay* Śrīla Prabhupāda!"

- Nanuk Henrichs, Turku, Finland

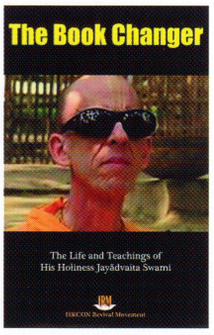
"I want *The Final Order*. Recently there has been back and forth arguments between the *ṛtvik* camp and the ISKCON camp, so I would like to have that book, if you would be kind enough to send it.

Thank you."

- Abhishek Sharma, Jaipur, India

Editor replies:

Yes, we will happily send you *The Final Order* as this book will enable you to understand the actual philosophy behind the dispute. You talk about the "back and forth" between the two sides, and in that respect we have shown that actually there is no "back and forth" if ISKCON's leaders accept their *own* statements. In the *ISKCON Leaders Special Summary Issue*, which we will also be sending you, we document ISKCON's leaders accepting "unwittingly" all the key philosophical points made by the IRM. And if they accepted them formally, having already stated them, then there would be no need for any 'back and forth' as the debate would be over.



One of the many IRM publications in demand

———————————————————

"Thank you for sending me *BTP* a few days ago – so excited to read a new one and appreciate all your efforts in Śrīla Prabhupāda's service.

I really liked *The Book Changer* you sent me before this, as well as earlier *BTP* issues. Every single mag is amazing, truthful, and to the point. Thank you for making this easily accessible to all, so everybody can know the truth.

Thanks again, *Haribol*."

- M. Bentz, Vancouver, Canada

"Hare Krsna. I am writing to request a free hard copy of the book, *The Final Order*. I would like the English language edition. Thank you for your kindness in offering this gift. I would also like to receive the books on Jayādvaita Swami and Bhakti Charu Swami. Thanks so much for making this information known and distributing it. I look forward to reading them and learning more about the shenanigans that have been going on within ISKCON.

Sincerely your servant,"

- Mark Lorange, California, USA

"I am obviously interested in receiving your regular magazine. Your approach, which I discovered while surfing on the Internet, is in line with my feelings about the work built up by Prabhupāda.

Yours sincerely,"

- Jean-Marc Vivenza, Saint-Laurent-du-Pont, France

"Thank you for all you do for Śrīla Prabhupāda's movement! Please could you send me any "extras" that you are able? I think there are two or three. Many thanks for your help. I would love anything to read that isn't magazine size… The more time goes on, the more valuable your work is. Śrīla Prabhupāda As-He-Is!

BTP Interactive *(continued)*

All the best,"

- Stacey Sherman, Bristol, UK

"I am extremely grateful for these magazines and highly inspired by the articles on the IRM website - www.iskconirm.com"

- G. Prasanthi, Singapore

"Thank you for all your hard work as it is needed now more than ever, as the current generation of so-called devotees attending ISKCON temples clearly do not know anything about Śrīla Prabhupāda's teachings.

Your servant,"

- Tanya Galliara, Reading, UK

"Hare Krishna,

Thanks for all the work you are all doing to uphold the purity of Prabhupāda's Movement. Received both the books. Thanks a lot. Hare Krishna."

- Yash Kant Pandey, Ayodhya, India

Questions and Challenges

"When, where, and how did Śrīla Prabhupāda authorise IRM to continue to do GBC's job?! If following the direct appointment of Śrīla Prabhupāda GBCs will go to hell, then how about following the self-appointed IRM, will they not be going to hell also… What is assurance?! Where, who, and how is your authorization are to be bonafide?! Where is the approval from Śrīla Prabhupāda?!"

- Ramanathan Rajaretnam, Singapore

Editor replies:

The above challenge was made as a reaction to our *BTP* 81 article "The IRM Continues to Do the GBC's Job". Though, as we shall show, it appears to simply be a reaction to the title of the article, with no consideration given to what the article actually stated!

Before we can answer questions about how we are doing the "GBC's job", we need to first establish the facts regarding what exactly it is we are doing. The sequence of events that the article referred to was as follows:

a) In the mid-90s, the GBC published a paper and corresponding resolution which correctly upheld Śrīla Prabhupāda's teachings against "sahajiyāism" or prematurely trying to hear about Lord Kṛṣṇa's intimate pastimes.

b) We showed that GBC voted-in guru **HH Śivarāma Swami** was in contravention of the said GBC paper and resolution.

c) We further showed that the GBC was not concerned about this contravention, and was therefore no longer upholding its own teachings, and in this case, the teachings of Śrīla Prabhupāda, in regard to sahajiyāism.

Therefore, the conclusion is:

i) The GBC was supposed to be preaching that sahajiyāism is wrong, just as Śrīla Prabhupāda had taught. Because, in general, it was the GBC's job to make sure Śrīla Prabhupāda's teachings are upheld:

"The GBC has no other function or purpose other than to execute the instructions so kindly given by His Divine Grace and preserve and spread his Teachings to the world in their pure form."

(GBC Resolution 1, 1975)

ii) They are not doing this in regard to sahajiyāism (and other topics), but we are.

Hence, by pointing out Śrīla Prabhupāda's actual teachings in regard to sahajiyāism, we were doing their job for them.

Having established the facts regarding what we actually did, we can turn to the questions asked. There were 4 in total.

1) *"When, where, and how did Śrīla Prabhupāda authorise IRM to continue to do GBC's job?!"*

Given the above facts, this question actually becomes:

"When, where and how did Śrīla Prabhupāda authorise the IRM to preach his teachings?"

It will not surprise anyone to learn that Śrīla Prabhupāda has actually authorised *everyone* to do this:

"We have published so many important books. [...] You also study them, learn Kṛṣṇa science, Kṛṣṇa consciousness, and preach in your country. That is my request."

(Śrīla Prabhupāda, Lecture, 22/1/77)

"one must repeat his [the spiritual master's – Ed.] **instructions, and this is called *śravaṇa-kīrtana* – hearing and chanting."**

(*Cc., Madhya-līlā*, 19.152, purport)

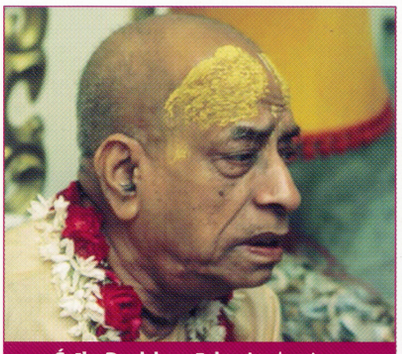
"Our principle is to simply repeat what we have in our books."

(Śrīla Prabhupāda, Letter, 6/10/75)

Thus, it is not that because the GBC has decided to stop preaching Śrīla Prabhupāda's actual teachings, the rest of the world must simply remain silent forever! This would be absurd, and hence this question challenging the IRM for simply "daring" to state Śrīla Prabhupāda's correct teachings, is similarly absurd.

The next question was:

2) *"If following the direct appointment of Śrīla Prabhupāda GBCs will go to hell, then how about following the self-appointed IRM, will they not be going to hell also… What is assurance?!"*



Śrīla Prabhupāda: Authorises everyone to preach his real instructions

a) It is not possible to go to hell by following Śrīla Prabhupāda's teachings, which is all we are stating. Because Śrīla Prabhupāda did preach against sahajiyāism, and we simply stated this fact. If the challenger had actually *read* the article he is asking "questions" about, then he would know this.

b) Also, the IRM is accused of being "self-appointed". But self-appointed to what? The IRM is just devotees who correctly state Śrīla Prabhupāda's teachings through the process known as "reading" and "writing". That's it. So is it that we have "self-appointed" ourselves to the "position" of one who is able to read and write? But that does not require appointment, by oneself or anyone else. It just requires one to be able to read and write, which most of us mastered at a young age simply by either going to school or learning at home. No "self-appointment" was necessary.

The next two questions were:

3) *"Where, who, and how is your authorization are to be bonafide?!"*

4) *"Where is the approval from Śrīla Prabhupāda?!"*

Both these questions were already answered when answering question 1.

Those who have been reading *BTP* and other IRM literatures will have seen a clear pattern emerge whenever the IRM's position is challenged. The challenge is many times simply based on not bothering to just read what the IRM actually states. Which leads to a "straw man" argument, where we are accused of something we have never claimed. This question is a case study in this. One has simply read the title of an article without carefully reading *what* the article actually states, and just assumed we have declared ourselves to be the new official GBC that everyone must follow – when all we did was state that sahajiyāism is wrong – which we are all allowed to do!

Tamāla's Ironic Twist Confirms the IRM's Case

The articles on pages 3-6 proved beyond any doubt that we must only use Śrīla Prabhupāda's directly recorded instructions or the Prabhupāda-Only Paradigm, POP. However, it is claimed that many recordings are missing, and testimonies from his disciples help fill in the missing gaps. Thus, in the Foreword to the **Tamāla Kṛṣṇa Goswami (TKG) Diary (1998)**, GBC voted-in guru and GBC member at the time **HG Ravīndra Svarūpa Dāsa** states:

"Indeed, the diary provides much that is unavailable from the tape transcripts. The room recordings are, after all, a kind of cross-section cut through the substance of events – and a discontinuous section at that. **The diary often makes what was happening much clearer.** Moreover, many tapes have been lost altogether. **For example, all the tapes from August 18 to October 3 are missing. Tamāla Kṛṣṇa Goswami supervised the recording** […] we are fortunate to have Tamāla Kṛṣṇa Goswami's fascinating record of those extremely dramatic days – they include Prabhupāda's aborted attempt to go to America – **for which no taped record exists**."

It is thus claimed about *TKG's Diary* that:

1) Even for events for which we have actual recordings of Śrīla Prabhupāda's words, *TKG's Diary* makes those events "much clearer".

2) There are many tapes missing precisely during the time that TKG was Śrīla Prabhupāda's secretary, which is the very period *TKG's Diary* covers.

And, therefore, such personal testimonies provide an invaluable resource for those times when POP cannot help anyway. Thus, it is no longer a question of POP v. Personal Testimony, but Personal Testimony or *nothing,* for when recordings are missing. However, as we documented on pages 3-6:

a) Such sources cannot be relied on to be free of error or bias, and even a change in one word can lead to a complete change in meaning. Therefore, nothing would actually be safer, as one would need to *gamble* that they knew for certain the source was accurate.

b) Such non-Prabhupāda sources were not authorised by Śrīla Prabhupāda to either convey his instructions or make them "much clearer". Only POP is authorised. We also have sufficient actual recorded material to guide us.

However, let us assume that one *still* rejects points a) and b), even though they are facts, but instead accepts points 1) and 2) above, and thus accepts *TKG's Diary* as authoritative, as is the case in ISKCON today. This will then have self-defeating consequences as we will now show.

In the last issue, we analysed Śrīla Prabhupāda's statements regarding translating new scriptural works of the previous *ācāryas* that Śrīla Prabhupāda had not translated (please see "Śrīla Prabhupāda's "Practical Experience""). Those statements were made by Śrīla Prabhupāda in a taped conversation with the GBC on May 28th, 1977. We showed from these statements that Śrīla Prabhupāda had stated that only one who is self-realised could carry out such translations. As noted above, ISKCON's leadership accepts *TKG's Diary* as authoritative, which supposedly makes the statements of Śrīla Prabhupāda "much clearer". And in the *Diary's* entry for May 28th, 1977, for exactly the same statements from Śrīla Prabhupāda, which we showed were referring to only self-realised persons being able to translate such works – it states:

"Unless someone is **self-realized**, he cannot translate nor can we publish."

Thus, ISKCON's leadership is forced to agree with the IRM that translations can **only** be done by the **self-realised**!

In regard to these new translations of the previous *ācāryas'* works, GBC voted-in guru **HH Śivarāma Swami ("SRS")** had recently claimed:

"the books of our *ācāryas*, as they're being made available, **that was Prabhupāda's purpose of the BBT** […] other books by Sanātana Goswami […] Śrīla Prabhupāda didn't write or comment on […] and as they come out, BBT is going to put out *Bhakti-rasāmṛta-sindhu*, six volumes"
(SRS, International Disciple Meeting, 23/1/26)

1) He claims that publishing these translations made by the BBT translators was Śrīla Prabhupāda's "purpose of the BBT". But the BBT Founding Document states the purpose of the BBT, and one can just check what it states. In the document, Śrīla Prabhupāda uses the terms "my books" and "said books" to indicate that the purpose of the BBT was "printing and reprinting" of his books. But there is no mention of translating and printing books produced by others, as SRS claims above. Thus, this is yet another example of how we cannot trust the claims made by ISKCON's leaders as we documented on page 3. SRS just invents what "Prabhupāda's purpose of the BBT" was, hoping that nobody will actually check his fabricated claim.

2) Also on page 3, we saw that SRS is a loyal follower of *TKG's Diary*, quoting its contents to support his claims regarding the guru hoax. He thus has to also accept *TKG's Diary's* above quoted statement that the BBT cannot publish translations unless produced by those who are "self-realised". This also defeats his claim that the BBT's purpose is to publish such translations, because the BBT does not claim its translators are "self-realised".

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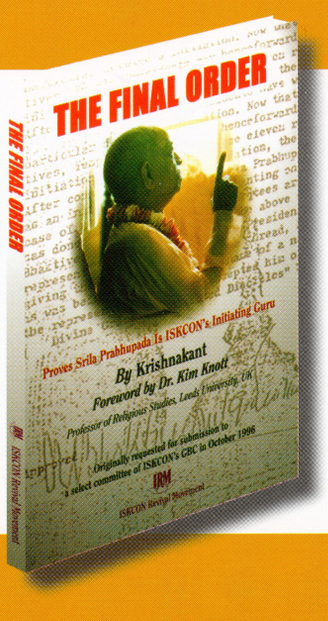
THE FINAL ORDER
Proves Śrīla Prabhupāda Is ISKCON's Initiating Guru
By Krishnakant
Foreword by Dr. Kim Knott
Professor of Religious Studies, Leeds University, UK
Originally requested for submission to a select committee of ISKCON's GBC in October 1998
IRM

THE BOOK THAT HAS THE GURUS ON THE RUN!

***"The Final Order* by Krishnakant Desai has been perhaps the most influential post-1977 publication in the Vaiṣṇava world."**
- HH Bhakti Vikāsa Swami, ISKCON guru

With Foreword by Professor Kim Knott, Head of Religious Studies, Leeds University, UK